بسم الله الرحمن الرحيم

THE SHARH OF BULUGH AL MARAAM: AHKAAM ADHAN
Jan 31 2013

Book 2 Chapter 2 (AHKAAM ADHAN) Page 74

باب الأذان
Chapter 2: The Call to Prayer (Adhan)

عن عبد الله بن زيد بن عبد ربه - رضي الله عنه - قال: طاف بي - وأنا نائم - رجل فقال تقول: الله أكبر الله أكبر، فذكر الآذان - بترييع التكبير بغير ترجيع، والإقامة فرادى، إلا قد قامت الصلاة. قال: فلما أصبحت أتيت رسول الله - صلى الله عليه وسلم - فقال: «إنها لرؤيا حق ... ». الحديث. أخرجه أحمد، وأبو داود، وصححه الترمذي، وابن خزيمة

190. Narrated 'Abdullah bin Zaid bin 'Abd Rabbih, 'While I was sleeping, a man came to me and said, 'Say Allahu Akbar! Allahu Akbar! (Allah is the Greatest),' and he mentioned the wording of the call to prayer, repeating the Takbir four times without Tarji' (repeating the rest of the phrases of the Adhan twice), and the Iqamah once, except for the phrase, qad Qamatussalah (which is said twice). When the morning came, I went to the Messenger of Allah (to tell him what I had seen). He said, "Your dream is true..."

[Related by Ahmad and Abu Dawud, At-Tirmidhi and Abu Khuzaimah authenticated it]

Ahkaam means the rules and regulations surrounding adhan

The adhan came to the ummah in the form of a dream
-so it is a gift to the ummah

وزاد أحمد في آخره قصة قول بلال في آذان الفجر: «الصلاة خير من النوم».

191. Ahmad added to the call to prayer (Adhan), what Bilal used to say in the Fajr prayer, "Prayer is better than sleep."

ولابن خزيمة: عن أنس قال: من السنة إذا قال المؤذن في الفجر: حي على الفلاح، قال: الصلاة خير من النوم

192. Ibn Khuzaimah transmitted on the authority of Anas (RAA): 'It is part of the Sunnah that when the one who calls to prayer says in the Fajr prayer, 'Hayya 'alal-Falah, (come to success), he must then say, 'Prayer is better than sleep.'

As-salatul khairun minan nawm is added to the adhan for fajr prayer

عن أبي محذورة - رضي الله عنه - أن النبي - صلى الله عليه وسلم - علمه الآذان، فذكر فيه الترجيع. أخرجه مسلم. ولكن ذكر التكبير في أوله مرتين فقط. ورواه الخمسة فذكروه مربعا

193. Narrated Abu Mahdhurah (RAA): that the Messenger of Allah (*Sallallahu alayhi wa sallam*) taught him the Adhan, and he mentioned Tarji' (repeating the rest of the phrases of the Adhan twice) in the Adhan.

[Related by Muslim, but he mentioned the Takbir "Allah is the Greatest," twice only at its beginning, while the five Imams related the Hadith but mentioned that the Takbir is said four times at the beginning]

-There are variations regarding the Takbir in adhan
-some say it should be said twice
-while others say 4 times
-but ibn Taymiyyah said this is not an issue

وعن أنس - رضي الله عنه - قال: أمر بلال أن يشفع الآذان، ويوتر الإقامة، إلا الإقامة، يعني قوله: قد قامت الصلاة. متفق عليه، ولم يذكر مسلم الاستثناء

194. Narrated Anas (RAA): 'Bilal was ordered to repeat the phrases of the call to prayer (Adhan) twice, and the phrases of the Iqamah once, except for the phrase 'qad Qamatussalah' (the time for performing the prayer has come).

[Agreed upon]

وللنسائي: أمر النبي - صلى الله عليه وسلم - بلالا

195. In another narration by an-Nasa'i, 'The Prophet (*Sallallahu alayhi wa sallam*) ordered Bilal.'

وعن أبي جحيفة - رضي الله عنه - قال: رأيت بلالا يؤذن وأتتبع فاه، هاهنا وهاهنا، وإصبعاه في أذنيه. رواه أحمد، والترمذي وصححه

196. Narrated Abu Juhaifah (RAA), 'I saw Bilal calling for the prayer, and I saw the movement of his mouth from this side to that side, and his fingers were in his ears.' Related by Ahmad and At-Tirmidhi graded it Sahih.

ولابن ماجه: وجعل إصبعيه في أذنيه

197. In a version by Ibn Majah he said, 'He put his fingers in his ears.'

ولأبي داود: لوى عنقه، لما بلغ «حي على الصلاة» يمينا وشمالا ولم يستدر. وأصله في الصحيحين

198. In the narration of Abu Dawud, 'When Bilal reached the phrase, 'Haya 'alas-salah (Come to the prayer), he turned his neck to the right and the left, but did not turn himself.' The original full narration of this Hadith is found in

[Al-Bukhari and Muslim]

-when Bilal was calling the adhan and reciting hayyah alas salah and falah,
-he turned his neck not his whole body

وعن أبي محذورة - رضي الله عنه: أن النبي - صلى الله عليه وسلم - أعجبه صوته، فعلمه الآذان. رواه ابن خزيمة

199. Narrated Abu Mahdhurah (RAA): that the Messenger of Allah (*Sallallahu alayhi wa sallam*) liked his voice, so he taught him the call to prayer.'

[Related by Ibn Khuzaimah]

عن جابر بن سمرة - رضي الله عنهما - قال: صليت مع النبي - صلى الله عليه وسلم - العيدين، غير مرة ولا مرتين، بغير أذان ولا إقامة. رواه مسلم

200. Narrated Jabir bin Samurah, 'I prayed along with the Prophet (*Sallallahu alayhi wa sallam*) the two 'Id (feast) festival prayers, not only once or twice, without Adhan or Iqamah.'

[Related by Muslim]

ونحوه في المتفق: عن ابن عباس - رضي الله عنهما -، وغيره

201. Al-Bukhari and Muslim transmitted something to the same effect on the authority of Ibn 'Abbas (RAA).

SHARH

The Arabic word adhan means a call
-an announcement
-this is the linguistic meaning
-the technical meaning is that the adhan is the Muslims call to prayer

WHAT IS THE STORY BEHIND THE ADHAN?

-When the Muslims migrated from Makkah to Medina in the first year of hijra
-their number grew drastically and they needed someone to call to prayer
-someone said to ring a bell but the prophet did not want to resemble the kuffaar

-so he denied it

Al-Bukhaari (604) and Muslim (377) narrated that Ibn ‘Umar (may Allaah be pleased with him) said: When the Muslims came to Madeenah, they used to gather and wait for the prayer, and there was no call for the prayer. One day they spoke about that and some of them said, “Let us use a bell like the bell of the Christians.” Others said, “No, let us use a horn like the horn of the Jews.” ‘Umar said, “Why don’t you send a man to give the call to prayer?” The Messenger of Allaah (peace and blessings of Allaah be upon him) said, “O Bilaal, get up and call the people to prayer.”

-another person said to use the horn like the Jews
-another said let’s build a fire like the Zoroastrians
-so they went to bed without having a method

Abdullah Ibn Zaid then saw a dream at night

-and in it someone taught him how to recite the adhan and call to prayer

He told the prophet (*Sallallahu alayhi wa sallam*) about his dream and he said it was a true dream

-he asked him to teach Bilal the adhan
-and when it was recited Umar (r.a) said he also saw the dream

So the voice of a man was used to call for prayer

-and the adhan is a gift to the ummah which
-we are not allowed to add to nor subtract from it

WHAT IS THE HUKUM FOR THE ADHAN SUNNAH FARD OR MUSTAHHAB?

According to Imam Ahmad it is fard kifaayah

It was narrated that Maalik ibn al-Huwayrith said: we came to the Messenger of Allaah (*Sallallahu alayhi wa sallam*) when we were young men close in age, and we stayed with him for twenty days. The Messenger of Allaah (*Sallallahu alayhi wa sallam*) was merciful and kind; he thought that we were missing our families so he asked us about our families whom we had left behind, then he said, “Go back to your families, and stay with them; teach them and instruct them. When the time for prayer comes, let one of you give the call to prayer and let the oldest of you lead you in prayer.”

(Narrated by al-Bukhaari, 602; Muslim, 674).

According to a report narrated by al-Bukhaari, 604: “When you both go out, give the call to prayer (adhaan), then the call immediately before the prayer (iqaamah), then let the older of you lead you in prayer.”

-so if you have a masjid in a community and you did not call the adhan 5 times a day,
-you are all living in sin
-But according to the other 3 imams, it is mustahab
-but ibn Taymiyyah said the correct opinion is that of the Hanbalis

WHEN ARE WE OBLIGED TO CALL THE ADHAN?

1. FOR THE 5 DAILY PRAYERS

2. FOR SALATUL JUMUAH

-As for calling the adhan for the 2 Eids, this is bid'ah
-as well as for salatul janaza and istisqaa
-and salah for the eclipse of the moon

A farmer and a shepherd in the field is allowed to call the adhan by himself

It was narrated that 'Uqbah bin 'Amir said: "I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say: 'Your Lord is pleased with a shepherd high in the mountains who calls the Adhan for the prayer and prays. Allah says: 'Look at this slave of Mine; he calls the Adhan and Iqamah for the prayer and fears Me. I have forgiven My slave and admitted him to Paradise.'"

[Sunan al-Nasa'i (2/20) No. 666]

-even though they may be my themselves
-because the adhan drives away the shaytan

THE VIRTUES OF THE MU'ADHIN

The Virtues of Adhaan

The greatness of the virtue which Islam attaches to the "Adhaan" and the one who performs it i.e. the "Muadhin", can be noted from the following verse of the Holy Qur'an:“ Who is better in speech than one who calls (the people) to allah and works righteousness” (Qur'an 41:33)

The mother of the faithful, Aisha (may Allah be pleased with her) confirmed that this verse concerns and refers to the Muadhin and was revealed on no other reason than for the

Muadhin.
And, from the prophetic traditions, Abu Huraira reported that the Prophet (*Sallallahu alayhi wa sallam*), said:
“If the people knew the reward in the Adhaan and the first row of the prayer and that they could not get it (the reward) save by drawing lots, they would draw lots”

(Narrated by Imam Bukhari)

And, in another saying the Prophet (*Sallallahu alayhi wa sallam*), said: “The Muadhins will on the Day of Judgment have the longest necks (reflecting their exclusive eminence)”

(Reported by Imam Muslim)

Allah said:

And who is better in speech than he who [says: "My Lord is Allāh (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allāh's (Islāmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

(Fussilat 41:33)

-The Mu'adhin should have good characters
-and an evil person cannot be the imam

THE CONDITIONS FOR THE ADHAN TO BE VALID

1. THE PERSON SHOULD BE A MUSLIM

2. HE HAS TO BE SANE

3. IT HAS TO BE RECITED IN ARABIC

4. NIYYAH
(HANBALI AND MALIKI FIQH)

5. TARTEEB

-this means the format
-so you have to stick to the format and not twist the wordings of the adhan

6. CONTINUITY

-you are not allowed to stop the adhan to do something else and then continue

7. TIME

-it has to be called during the time for salah not before
-calling the adhan before time is deceiving the ummah

8. IT HAS TO BE FREE FROM BID'AH

-therefore you are not to add to it
-like the Shiites do
-they add 'hayyah alal khairil amal'
-this is bid'ah and therefore the adhan of a Shia is bautil

The Shiites will say our adhan is also bid'ah

-because ibn Umar left the masjid when the man recited as-salatul khairun minan nawm
-but they won't tell you that the man recited this for adhan at dhuhr
-and this was why ibn Umar left and didn't pray salah behind them
-but they tell you that we added that statement to the adhan and so it is bid'ah

It is narrated in a number of saheeh ahaadeeth that the words al-salatul khayrun min al-nawm (prayer is better than sleep) are to be said in the adhaan for Fajr. It is mentioned in some of them that this phrase is to be said in the first adhaan without stating what is meant by the phrase "the first adhaan" – is it the adhaan

that is given before Fajr or is it the adhaan of Fajr itself?

These ahaadeeth include the following:

1 – It was narrated that Abu Mahdhoorah (may Allaah be pleased with him) said: I used to give the adhaan for the Messenger of Allaah (*Sallallahu alayhi wa sallam*) and in the first adhaan of Fajr I used to say:

“Hayya ‘ala al-falaah, al-salaatu khayrun min al-nawm, al-salatul khayrun min al-nawm, Allaahu akbar Allaahu akbar, laa ilaaha ill-Allaah

(come to prosperity, prayer is better than sleep, prayer is better than sleep, Allaah is Most Great, Allaah is Most Great, there is no god but Allaah).”

[Narrated by Abu Dawood, 500; al-Nasaa’i, 647; classed as saheeh by al-Albaani in Saheeh Abi Dawood]

But we have proof that we didn’t add to the adhan

-and this hadith above proves that the Shiite is jaahil

DOES THE MU'ADHIN NEED WUDHU TO CALL THE ADHAN?

-there is ijma among the scholars that adhan without wudhu is valid
-but to call the iqama without wudhu is makrooh
-one hadith is sufficient for this

CAN A CHILD CALL THE ATHAN

-A child who reaches the age of common sense-7 years- can call the athan

Can a Woman call the Athan?

-the modern day hanbalis don’t allow

In his famous book, Al-Mughni, Ibn Qudamah, stated that there is a consensus among jurists that women are not obliged to recite either adhan or iqamah. Which means that they can perform prayer without saying adhan or iqamah?

However, Imam Ahmad Ibn Hanbal sees nothing wrong in women saying both adhan and iqamah, stating as evidence the case of 'A'ishah (may Allah be pleased with her) who used to recite both adhan and iqamah.

(Reported by Al-Bayhaqi)"

- Ibn Hanbal and Shaafi say that a woman can call the athan
- with a low voice if only in the presence of woman
-Aisha (r.a) used to call athan

Ibn Qudaamah said: it is Sunnah, when a woman to lead other women in prayer, for her to stand in the middle of the row in all cases, because they are ‘awrah

[Al-Mughni, vol. 1, p. 347]

Al-Nawawi said: The Sunnah is for a woman who is leading other women in prayer to stand in the middle of the row, because of the reports which state that ‘Aa’ishah and Umm Salamah led other women and they stood in the midst of them.

[Al-Majmoo’ Sharh al-Muhadhdab, vol. 4, p. 192]

On the authority of Umm al-Hasan that she saw Umm Salamah, the wife of the Prophet (SAW) leading the women in prayer. She stood with them in the same row.

[Musannaf Ibn Abi Shaybah (1/430) No. 4953]

On the authority of Ra'itha al-Hanafi that A’isha (RA) led women in praying the obligatory prayer. She led them standing in their midst.

[Al-Sunan al-Kabir al-Bayhaqi (3/187) No. 5355]

-a woman is allowed to call the athan, but not when men are around
-the voice of the woman is fitnah
-the voice of a woman is fitnah if it is beautified
-this verse is used to show that there is no athan for a woman
-but Aisha used to call athan and the iqaama

O wives of the Prophet! You are not like any other women. If you keep your duty (to Allāh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner

(Al-Ahzab 33:32)

How Many Athans For salatul Jumaah

-some masjids use one, some two
-both are correct
-you cannot criticize them for this
-this will cause fitnah
-leave them to their madhab
-both practices are allowed
-you should recite after the mu’adhin

ولمسلم: عن عمر في فضل القول كما يقول المؤذن كلمة كلمة، سوى الحيعلتين، فيقول: «لا حول ولا قوة إلا بالله».

209. Muslim transmitted on the authority of 'Umar (RAA): the virtue of repeating what the caller is saying, word for word, except when the caller says, 'Hayya 'alal-Falah' (come to success), 'Haya 'alas-salah' (Come to the prayer), he then says, la hawala wa la Quwata illa billah.' (There is no power or might except by Allah's leave).

-you shouldn't speak when the athan is being called

CALLING THE ATHAN AND IQAAMAH IN THE EAR OF NEW BORN BABIES

-the hadith on this is slightly weak
-the four imams allow it for this reason
-calling in the left ear is a weaker hadith
-weak hadiths can be used to encourage one to do good.

It is recommended (mustahabb) according to the Hanafi school (and similarly the Maliki, Shafi'i and Hanbali schools), to call adhan in the right ear of the newborn [Ibn 'Abidin, Radd al-Muhtar] and then iqamah in the left ear [Qari, Mirqat ; Kashmiri, al-'Arf al-Shadhiyy].

It may be noted that the evidence for the subsequent iqamah in the left ear is weaker than that for the adhan in the right ear, and thus some scholars mention only the adhan for the newborn.

[e.g. see Nawawi, al-Majmu']

It is reported that Abu Rafi' (a Companion) said, "I saw the Messenger of Allah (*Sallallahu alayhi wa sallam*) give adhan in the ear of al-Hasan, the son of 'Ali, when Fatimah gave birth to him."

This hadith is recorded by al-Tirmidhi, Abu Dawud, Ahmad, al-Hakim and al-Bayhaqi, and is one of the stronger hadith on the subject. Hafiz al-Tirmidhi judged it as authentic, but in reality it contains some weakness, as was pointed out by al-Mundhiri and others. One of its narrators, 'Asim ibn 'Ubaydullah, was considered weak by some (but not all) hadith authorities, but he was not excessively weak nor an impugned liar.

Nevertheless, even if this narration is taken as weak, it is strengthened by other supporting narrations, as pointed out by 'Allamah Mubarakpuri in Tuhfat al-Ahwadhi (his commentary on Sunan al-Tirmidhi),

Shaykh 'Abd al-Qadir al-Arna'ut (in his editor's notes on Tuhfat al-Mawdud) and others.

It is generally accepted among scholars of hadith (as has been documented from Imam Ahmad, Sufyan ibn `Uyaynah, al-Tirmidhi and al-Bukhari) that a moderately weak hadith can become acceptable if there are sufficient supporting narrations.

Hafiz Ibn al-Qayyim, in his valuable book on the regulations relating to the newborn Tuhfat al-Mawdud bi-Ahkam al-Mawlud , has included a chapter entitled "Concerning the desirability of giving adhan in [the newborn]'s right ear, and iqamah in the left." He cites three hadiths on the subject (of varying authenticities), and then proceeds to point out some of the possible deeper meaning and rationale behind this practice: that it is wise to ensure that the first words the baby hears are words containing the majesty and greatness of Allah, and a reminder of the testimony of faith by which one enters Islam, and with which one would be reminded by other Muslims close to one's death. We also know (as narrated by Muslim) that every human being has one of the jinn accompanying him, and calling adhan to the newborn ensures that the call to goodness and true faith precedes the whisperings to evil that would later come from the accompanying devil. It is also established (as narrated by Bukhari and

Muslim) that Satan runs away from adhan, and this reveals a further benefit.

-if you hear the athan of the goofy soofis you are supposed to dash out of the masjid
-also for the athan of the shias
-dash out as ibn Umar did
-he refused to pray behind them

The Dua After The Athan

وعن جابر- رضي الله عنه- أن رسول الله - صلى الله عليه وسلم - قال: «من قال حين يسمع النداء: اللهم رب هذه الدعوة التامة، والصلاة القائمة، آت محمدا الوسيلة والفضيلة، وابعثه مقاما محمودا الذي وعدته، حلت له شفاعتي يوم القيامة». أخرجه الأربعة

219. Narrated Jabir (RAA): The Prophet (*Sallallahu alayhi wa sallam*) said,

"Whoever says, when he hears the Adhan:

'Allahumma rabba hadhhil-da'wat il-taammah was-salat il-qaaimah, ati Muhammadan al-wasilah wal-fadeelah wab'athhu maqaaman mahmoodan alladhi wa'adtahu'

(Oh Allah, Lord of this perfect call and the established prayers, grant Muhammad the status of Wasilah and the most virtuous place, and raise him to a praised position, You have promised him), will be entitled to my intercession on the Day of Judgment."

[Related by the four Imams]

-if you recite the dua after the athan,
-the prophet (*Sallallahu alayhi wa sallam*) will intercede for you on the day of judgement
-if the addition to this from the weak hadith is recited the dua is still valid

The iqaama should be half the adhan

-this is the Hanbali and Shafi'i madhab
-but the hanafis insist that both should be identical
-they said it is not accepted to cut it into half
-so their iqaama is just like the adhan

Shaykh al-Islam Ibn Taymiyah (may Allaah be pleased with him) said:

The correct view is the view of Ahl al-Hadeeth and those who agree with them, which is to accept everything that has been narrated from the Prophet (*Sallallahu alayhi wa sallam*) and not to disapprove of any of these narrations, because the variations in the adhaan and iqaamah are like the variations in the recitation and tashahhud etc. No one has the right to disapprove of anything that the Messenger of Allaah (*Sallallahu alayhi wa sallam*) has prescribed for his

ummah.

In order to follow the Sunnah completely we should do it one way one time and the other way another time, this way in one place and the other way in another place, because forsaking what was narrated in the Sunnah and adhering to something else may lead to regarding what is Sunnah as bid’ah and regarding something that is mustahabb as obligatory, and that would lead to division and disputes if others do it the other way.

[Al-Fataawa al-Kubra, 2/43-44]

وعن أنس - رضي الله عنه - قال: أمر بلال أن يشفع الآذان، ويوتر الإقامة، إلا الإقامة، يعني قوله: قد قامت الصلاة. متفق عليه، ولم يذكر مسلم الاستثناء

194. Narrated Anas (RAA): 'Bilal was ordered to repeat the phrases of the call to prayer (Adhan) twice, and the phrases of the Iqamah once, except for the phrase 'qad Qamatussalah' (the time for performing the prayer has come). [Agreed upon]
Ibn Taymiyyah said there are variations in the iqaama

-and this is accepted
-therefore the ways of all 4 imams is correct
-and you are not allowed to practice rigidity in your madhab

QUESTION 1:

Aren't you supposed to only make iqaama when you are home or do you also make adhan?

ANSWER 1:-

-We brought the evidence that Aisha (r.a) used to call the adhan
-and iqaama in her house and lead the women in salah
-and because of this the Hanbalis allow the women to do so when there are no men
-the shafi'is agree too but add the condition that
-it should be recited by the women in a low voice

`A'ishah (may Allah be pleased with her) who used to recite both adhan and iqamah.

(Reported by Al-Bayhaqi)"

It was narrated that 'Uqbah bin 'Amir said: "I heard the Messenger of Allah (*Sallallahu alayhi wa sallam*) say: 'Your Lord is pleased with a shepherd high in the mountains who calls the Adhan for the prayer and prays. Allah says: 'Look at this slave of Mine; he calls the Adhan and Iqamah for the prayer and fears Me. I have forgiven My slave and admitted him to Paradise.'"

[Sunan al-Nasa'i (2/20) No. 666]

QUESTION 2:

Is the saying; make 70 excuses for your brother attributed to the prophet (*Sallallahu alayhi wa sallam*)?

ANSWER 2:-

-This is a saying used by the salafis
-about the 9th century
-but to attribute the sentence to the prophet (saw) is not acceptable

Hamdun al-Qassar (one of the great early Muslims) said, “If a friend among your friends errs, make seventy excuses for them. If your hearts are unable to do this, then know that the shortcoming is in your own selves.”

[related by al-Bayhaqi in ‘Shu'ab al-Eman’ (13/504) No. 10684]

-so we make excuse for our Muslim brothers but the statement was not said by the prophet

QUESTION 3:

Shaikh in darul harb we don’t hear adhan. Is it nifaq if we can’t go to masjid for isha and fajr salah?

ANSWER 3:-

-What you do is to get the prayer time table
-and try to make it to the masjid to the best of your abilities
-the shaytan does not like to hear the adhan
-and this is why they don’t want it called in darul harb
-but they don’t mind hearing music

But the adhan drives the shaytan away

-they cannot mix just like water and oil

By praying fajr and Isha in the masjid saves you from being a hypocrite

QUESTION 4:

If adhan is called on the computer and it is called about twenty min before its time (isha salat) is it required to turn off because salat is not in yet and if calling the adhan in baby's ear is weak what should be done then

ANSWER 4:-

-I told you the 4 great imams said you can call the adhan in the baby's ears
-Ibn Qayyim said it is mustahab
-the hadith about this is only slightly weak
-so you should continue with the practice of doing the act

If the adhan is called on the computer before time, it is not an issue

-we are talking about the live adhan at the masjid
-because they will think it is time for salah when it is not
-you have to be punctual with your time to call the adhan